

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah,
the Most Gracious, the Most Merciful.*

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1-Title

DEDICATION

I dedicate this book to every Muslim who is keen on supporting the Religion of Allah, and I supplicate Allah with His Beautiful Names and Attributes to make it [the book] purely for His Sake. Allaah Says (what means):

﴿مَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا
صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

"So whoever would hope for the meeting with his Lord — let him do righteous deeds and not associate in the worship of his Lord anyone."
[Al-Kahf 18:110]



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'Ali

Ibn Abi Taalib

SECTION

1

'Ali Bin Abi Taalib
at Makkah

Chapter 1

His name, pedigree,
nickname, description
and family

His name, nickname and agnomen

His name and pedigree:

is 'Ali Bin Abi Taalib (Abd Manaf)¹ Ibn Abdul Muttalib, who was known as Shaybah Al-Hamd² Bin Haashim Ibn Abd Manaaf Bin Qusay Ibn Kilaab Bin Lu'ay Bin Ghaalib Bin Fihr Bin Maalik Bin An-Nadhr Bin Kinaanah Bin Khuzaymah Bin Mudrikah Bin Ilyas Bin Mudar Bin Nizaar Bin Ma'ad Bin Adnaan.³ He was a cousin of Allah's Messenger ﷺ and his lineage meets the Prophet ﷺ at his grandfather, Abdul Muttalib Bin Haashim. His father was Abu Taalib, the full brother of Abdullaah, the Prophet's father. At his birth, Ali's mother named him Asad (lion) after her own father, Asad Bin Haashim. This is indicated in his poem on the Day of Khaibar when he said:

¹ Abu Taalib's name was Abd Manaf.

² Abdul Mutaallib's name was Shaybah Al-Hamd (Al-Istee'aab 3/1089).

³ At-Tabaqaat Al-Kubra (3/19), Sifat As-Safwah (1/308), Al-Bidaayah Wan-Nihaayah (7/333), Al-Isaabah (1/507), Al-Istee'aab (10891), Al-Muntazam (5/66) and Al-Mu'jaam Al-Kabeer of At-Tabaraanee (1/50).

I am the one whom my mother named Haydarah (another name for lion),

I am like a lion in the jungle whose look is ferocious.¹

Abu Taalib was not present at the time of Ali's birth, but when he returned, he did not like this name and he renamed him Ali.²

His nickname:

Abul Hasan, in reference to his eldest son, Al-Hasan who was one of the children from Fatimah, the daughter of Allah's Messenger ﷺ. He was also nicknamed Abu Turaab which was an appellation given to him by the Prophet ﷺ. He liked to be called by that name and the reason for this was that the Messenger of Allah ﷺ once came to the home of Fatimah, رضي الله عنها, and did not find 'Ali at home and he asked: "Where is your cousin?"

She said: "There was a misunderstanding between us and he became angry with me and refused to have his siesta here." Allah's Messenger ﷺ said to someone: "Find out where he is." The man came back and informed him: "O Allah's Messenger, he is in the mosque." The Messenger of Allah ﷺ went and found him reclining while his upper body cover had fallen off to one side, and he was covered with dust. Allah's Messenger ﷺ started cleaning the dust from him, saying, "Get up, O Abu Turaab!" This narration is recorded in the version of *Al-Bukhari*: No one gave him this name except the Prophet ﷺ.³

1 *Ar-Riyaad An-Nadira* fee Manaaqib Al-Asharah, p. 617.

2 'Ghareeb Al-Hadith' of Al-Khattaabee (2/170) and 'Khilaafah 'Ali Bin Abi Taalib' of Abdul Hameed Bin 'Ali Qafayhee, p. 18.

3 Muslim in his *Saheeh*, no. 2409.

His nicknames also include:

Abul Husain, Abu Qasim Al-Haashimee and Abu As-Sibtain (i.e. Hasan and Husain).¹

His agnomen also includes:

Commander of the Faithful, the fourth of the Rightly Guided Caliphs.²

His birth:

A number of narrations have been reported giving different years of his birth. Al-Hasan Al-Basri mentioned that he was born fifteen or sixteen years before the prophethood (of Muhammad ﷺ).³ *Ibn Ishaq* mentioned that his birth occurred ten years before Prophethood⁴ and Ibn Hajar adjudged this opinion to be more authentic.

Al-Baaqir Muhammad Bin 'Ali mentioned two opinions: The first is similar to that of *Ibn Ishaq* which Ibn Hajar considered more correct and that is that he was born ten years before Prophethood. The second opinion puts his birth at five years before prophethood.⁵ I am inclined towards the opinion of Ibn Hajar and *Ibn Ishaq*. Thus, effectively, his birth occurred ten years before the Prophethood.⁶ Al-Faakihee⁷ also mentioned that 'Ali

1 *Al-Bidaayah wan Nihaayah* 7/223

2 *Usd Al-Ghaabah* 4/16

3 *Al-Mu'jam Al-Kabeer of At-Tabaraanee* 1/54, no. 163 with a *Mursal* chain (of narration)

4 *As-Seerat An-Nabawiyah* 1/262 without a chain of narration.

5 Same reference as above 1/53, no. 166. Its chain of narration is *Hasan* up to Muhammad Al-Baaqir where it becomes *Mursal*.

6 *Fath Al-Baaree* 7/174 and *Al-Isaabah* 2/507

7 The author of the book 'Akhbaar Makkah' and verified by Abdul Maalik Bin Duhaysh.

Between 'Ali عليه السلام and Abu Taalib

Ibn Ishaq said: Some people of knowledge mentioned that whenever the time of *Salaah* (prayer) came, Allah's Messenger ﷺ would go out to a remote part of Makkah and 'Ali would follow him without the knowledge of his father Abu Taalib, his uncles, and other members of his clan. Both of them would offer their prayers in that section of Makkah and when it was evening they would return home. They persisted in doing so for as long as Allah wished and then Abu Taalib happened to discover them one day while they were praying. He said to Allah's Messenger (ﷺ): "O son of my brother, what is this religion you are practicing?" He replied: "O uncle, this is the religion of Allah and His angels. It is the religion of His Messengers and the religion of our father Ibraaheem" or he said something to that effect.

The Prophet continued: "He has sent me as a Messenger to his slaves and you, O uncle, are more deserving (of all people) of my *Nasihah* (sincere advice), of being invited to the right way and the more deserving of responding to my invitation and aiding me on it" or he said something similar. Abu Taalib said: "O son of my brother, I am unable to abandon the religion of my forefathers and what they were upon but by Allah, you will not be reached (i.e. harmed) by anything you detest as long as I live."

It is also mentioned that he said to Ali: "O my son, what is this religion you are practicing?" 'Ali said: "O my father, I have believed in Allah and the Messenger of Allah ﷺ and I acknowledged the truth of what he has brought. I prayed with him to Allah and I have followed him." It is claimed that Abu Taalib said to him: "What he has invited you to is good so stick with him."¹

¹ *As-Seerah An-Nabawiyah* of Ibn Hishaam 1/246 and *Al-Murtadha*: p. 35.

Did 'Ali عليه السلام break idols along with Allah's Messenger ﷺ in Makkah?

'Ali عليه السلام narrated: I proceeded along with the Prophet ﷺ till we came to the Ka'bah; then Allah's Messenger ﷺ said to me: "Sit down" and he climbed over my shoulder and I began to rise with him. When he noticed my weakness, he came down and the Prophet ﷺ sat for me and said: "Climb on my shoulder." I climbed on his shoulder and he lifted me [so high] that it appeared to me that if I wished I could reach the sky. He lifted me till I climbed over the House over which there was a brass idol. I kept shaking it from its right, left, front and its back till I was able to deracinate it. Allah's Messenger ﷺ said to me: "Throw it." I threw it and it broke into pieces as if it was a bottle. Then I descended and I proceeded with Allah's Messenger ﷺ running so that no one would catch up with us till we were hidden by buildings."¹

The chain of narration of this *Hadith* is weak and it is not possible to derive any *Shari'ah* ruling from it as claimed by some people. Thus, the original ruling concerning the period of Makkah persists, which is the Prophet's prohibition of the Companions from using force and aggression against the pagan idols and deities. Allah's Messenger ﷺ had undertaken the purification of Makkah from idols in the year of the Conquest and he also dispatched military detachments after that great Conquest (of

¹ *Musnad Ahmad* a compendium of his *Hadith*, no. 644. Al-Haakim authenticated its chain of narration. However, *Adh-Dhahabee* corrected him when he said: Its chain is weak and its text is *Munkar* (lit. denounced). Ahmad Mirin Al-Balushi in his treatise in which he verified the unique attributes of the Commander of the *Faithful* 'Ali Bin Abi Taalib by ruling on the individual narrators in their chains and he decided upon the weakness of this narration. Khasaa'is 'Ali Bin Abi Taalib: p. 135, 136. *Ahmad Shaakir* has also authenticated this *Hadith* 2/58

Makkah) to rid the entire Arabian peninsula of places of *Shirk* (polytheism) and idolatry after obtaining the power to undertake their elimination and abolition.

Did 'Ali ؑ bury Abu Taalib according to the instruction of the Messenger of Allah ﷺ ?

On the authority of 'Ali Bin Abi Taalib who narrated (that) he came to the Prophet ﷺ and said to him: "Abu Taalib is dead" and that the Prophet ﷺ said to him: "Go and bury him." Then he (Ali) said: "He died as a polytheist." Yet the Prophet ﷺ repeated: "Go and bury him." 'Ali continued: After I had buried him, I came back to the Prophet ﷺ and he said to me: "Take a bath."¹ In yet another narration, the Prophet ﷺ said to him: "Go and take a bath and do not do anything till you come back to me." Ali added, "I took a bath and then I came back to him. Then he supplicated for me so much that I will not be pleased to exchange it for red or black camels." The narrator of the *Hadith* said: Whenever 'Ali washed a corpse, he would take a bath.²

A feeling of security with Ali ؑ and his role in conveying Abu Dhar to Allah's Messenger ﷺ

The hallmark of the Makkan period was concealment and secrecy even from close relatives. The Prophet's command on the

1 *Musnad Ahmad* a compendium of his *Hadith*, no. 759 but its chain is weak and the *Mawsoo'ah* contains a beneficial elaboration on the status of the individual narrators in the chain of the *Hadith*.

2 *As-Saheeh Al-Musnad* in the virtues of the Companions, p. 188; Mustapha Al-Adawee said: It is *Hasan* by combining all its routes and he brought corroborations for the *Hadith*.

obligation of secrecy was clear and stern. 'Ali played a great role in taking Abu Dhar to the location of Allah's Messenger (ﷺ). Abu Dhar ؓ used to abhor the situation engendered by *Jahiliyah* and he refused to worship idols and nursed a disdain for whoever associated partners with Allah. He had been praying to Allah three years prior to his acceptance of Islam albeit he did not face a particular *Qiblah*. He used to publicly acknowledge that he was upon the religion of *Al-Ahnaaf*. When he heard about the Prophet ﷺ, he came to Makkah but he refrained from asking anyone about him (the Prophet ﷺ) till nightfall. He lay down and just then 'Ali noticed him and immediately realized that he was a stranger. He offered to host him but did not ask him anything.

The following morning, he (Abu Dhar) hurried to the Sacred Mosque and remained there till evening; 'Ali again saw him and invited him to be his guest for the second night. When a similar course of events occurred on the third day, 'Ali asked him why he had come to Makkah. After Abu Dhar was sure he could confide in Ali, he informed him that he had come to meet Allah's Messenger (ﷺ). 'Ali said to him, "He is truthful; he is the Messenger of Allah. Tomorrow morning follow me. If I see someone who may cause trouble, I will stand near a wall pretending to tie my shoelaces (as a warning). Once he has passed, you may continue following me."

Thus, Abu Dhar followed 'Ali till he led him to meet the Messenger of Allah ﷺ and he listened to his speech and did not tarry before accepting Islam. The Prophet ﷺ said to him: "Return to your people and invite them (to Islam) till you receive my order." However, Abu Dhar, enthused by the fervor of faith, said: 'By Him in Whose Hand is my soul, I will announce my conversion to Islam publicly amongst them (i.e. the disbelievers).' He went to the Sacred Mosque and shouted at the top of his voice: "I